



**FAITH
& LOVE**

Church of God in Christ

Faith and Love C.O.G.I.C.
Sunday School

Lesson 10 February 8, 2026
FEAST OF WEEKS

SUNDAY SCHOOL CORE VALUES



Reaching
People



Teaching
People



Ministering
to People



Assimilating
People



Building
People



Involving
People



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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FEAST OF WEEKS



- Bible Basis: Leviticus 23:15-22
- Bible Truth: God commanded the Hebrews to offer Him joyful praise and thanksgiving as they share their harvest with the needy.
- Memory Verse: “Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD” (Leviticus 23:16)
- Lesson Aim: By the end of the lesson, we will: EXAMINE the Feast of Weeks found in Leviticus; CELEBRATE with joy and thanksgiving times of giving to God what belongs to Him and to the needy; and COMMIT to a life play of returning to God a portion of what has been received and sharing with those in need.
- Background Scriptures: Exodus 12:1-14 & Matthew 26:20-30 – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Leviticus 23:15-22 KJV

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.

Leviticus 23:15-22 KJV

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

LIGHT ON THE WORD

The Sabbath. The Children of Israel worshipped God both at the times He chose and whenever they sought Him. However, during the leadership of Moses, their worship was assigned mandatory times. Previously, apparently no particular day of rest was assigned to the Israelites, God blessed and sanctified the seventh day of the week in [Genesis 2:3](#) when He rested from creating, but God does not command the Israelites to observe the Sabbath until [Exodus 16:23](#) when the Israelites are in the wilderness. God instructed the people to observe the Sabbath every seven days in honor of His creation work ([Exodus 20:8-11](#)) and Israel's release from Egyptian slavery ([Deuteronomy 5:12-15](#)). The Sabbath separated the people from their work and their ordinary activities ([Exodus 35:2-3](#)). It served as a constant reminder both of their separation from the people around them and of their special covenant relationship with God. Because breaking the Sabbath was akin to breaking Israel's covenant with God, it was punishable by death ([Numbers 15:32-36](#)).

LIFE NEED FOR TODAY'S LESSON:

AIM: We will know that people share the harvest
with thanksgiving and share the fruit with others.

INTRODUCTION

The Day of Pentecost

The Feast of Weeks or Pentecost was the second of three appointed feasts given to the Jews to celebrated annually. Because of their solemnity, all able-bodied Jewish males were required to "appear before the LORD" ([Exodus 23:17](#)), which meant they had to attend the one-day festival and offer sacrifices. The Feast of Weeks celebrated the first fruits of the wheat harvest and usually occurred in late spring. This feast took place exactly fifty days after the second day of Passover when a sheaf of the barley harvest was offered to God. Because of this, it was also known as Pentecost, which in Greek means fifty.

BIBLE LEARNING

AIM: We will learn how the Children of Israel
obediently acknowledge the blessings of God.

I. INSTRUCTIONS FOR THE OFFERING TIME

Leviticus 23:15-16

When Israel came together to celebrate the Feast of Weeks, they would both commemorate the history of their relationship with God and worship Him. This celebration of thanksgiving was not only for what God had done for them (delivered them from Egyptian bondage), but for what He was doing (giving them a satisfactory harvest) and what He would yet do for them (continue to provide and to guide them as a nation). The Feast of Weeks was essentially a celebration of the harvest. This period of seven weeks falls from the time of the grain harvest to the barley harvest and finally to the wheat harvest. God commanded the people to count a series of seven sevens (49 days) from Passover barley offering (v.15), and then on the "morrow" (i.e., the next day), this feast was to be observed.

I. INSTRUCTIONS FOR THE OFFERING TIME

Leviticus 23:15-16

From the time of creation when God blessed the seventh day ([Genesis 2:2-3](#)), everything to do with the Hebrew holy calendar revolves around Sabbath days. Indeed, all of Israel's feasts, convocations, and holy days hold the Sabbath as a core component, which is especially clear in this lesson on the Feast of Weeks, later called Pentecost.

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FEAST OF WEEKS

I. INSTRUCTIONS FOR THE OFFERING TIME

Leviticus 23:15-16



Leviticus 23:15-16

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Sacred time was measured from Sabbath to Sabbath. In this case, the new one-day festival was to be held after seven Sabbaths, or seven weeks (thus the name Feast of Weeks from [Exodus 34:22](#)), making forty-nine days, plus the next morning, for fifty days total after Passover. The later name of Pentecost came from the Greek *pentekoste* (pen-taykos-TAY), meaning "fiftieth" (used three times in the New Testament: [Acts 2:1, 20:16](#); [1 Corinthians 16:8](#)). The modern Jewish name for this holiday is Shavuot, which comes from *shavu'ah* (Heb. shah-voo-AH), a word related to the Hebrew word for seven, indicating the seven weeks as well as the seven days in each of those weeks. In [Exodus 23:16](#), the feast also is called the "Festival of Harvest" (NLT) or "Feast of the Harvest of the first fruits" (NASB).

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FEAST OF WEEKS



I. INSTRUCTIONS FOR THE OFFERING TIME

Leviticus 23:15-16

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The concept of first fruits was connected to the idea of continued blessing in the Pentateuch. Paul reinterprets the idea of first fruits in [1 Corinthians 15:20-23](#) in speaking about Christ's resurrection, which is the first of many for those who believe. Furthermore, Pentecost in the early church is called by the same name in Greek because it occurred at the time of the Feast of Weeks, and it also came to be understood by Luke as the first of many in-dwellings of the Spirit. Jewish celebration of Shavuot celebrates not only the first fruits of the wheat harvest but also God's giving of the Law to Moses, a first in many of God's renewals of His relationship with His people.

II. INSTRUCTIONS FOR THE OFFERING

Leviticus 23:17-20

The Feast of Weeks consisted of four separate sacrificial offerings. The first was the wave offering, when the people were commanded to offer two loaves of baked bread made from finely ground wheat containing leaven (v. 17). During the Passover, the Israelites were commanded to eat unleavened bread as a reminder of the hastily prepared bread they had eaten when they left Egypt. Now, the leaven or yeast was permissible to acknowledge God's continued goodness to them daily. The use of leavening during Pentecost is symbolic of God's ultimate plan to reconcile sinful man back to Himself.

II. INSTRUCTIONS FOR THE OFFERING

Leviticus 23:17-20

In addition to the wave offering, the people of Israel were also instructed to show their thankfulness to God through burnt offerings. The burnt offering is one of the oldest sacrifices designated by God. Noah offers God one of every clean bird and animal in a burnt sacrifice ([Genesis 8:20](#)). Significant in the burnt offering is the fact that except for animals' hides and birds' innards (the muscular pouches that are a part of the digestive tract), the entire animal was sacrificed. In this way, we see that the sacrifice to God was to be total and complete.

II. INSTRUCTIONS FOR THE OFFERING

Leviticus 23:17-20

The Children of Israel were also instructed to make the sin offering of a young goat, or kid. This was required to acknowledge the people's unworthiness and to ask God for forgiveness of their sins against Him and one another. The sin offering only covered sins that were committed unintentionally. Sins that were committed with a defiant attitude or with the express purpose of being disobedient to God were not covered by the sin offering, but had to be addressed in the annual Day of Atonement rituals ([Leviticus 16:11-22](#)).

II. INSTRUCTIONS FOR THE OFFERING

Leviticus 23:17-20

The peace offering was an offering of thanksgiving to God for providing the community with all their needs. The word peace (Heb. *shalom*, **shah-LOME**) means well-being and prosperity, so it was fitting that at the time of the harvest the Israelites would thank God with a peace offering for providing them with shalom.

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II. INSTRUCTIONS FOR THE OFFERING

Sacrificial Offerings

Leviticus 23:17-20

Leviticus 23:17-20

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD. 18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. 19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. 20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

The feast dedicated the wheat harvest to God and required a variety of sacrifices, symbolizing that Israel was sanctified and cleansed for a new season of work and celebration of harvest time. The symbolism of bounty was an expression of thanksgiving for God providing food. This leavened bread is prepared with gratitude for God meeting their need for "daily bread" (cf. [Exodus 16:15; Matthew 6:11](#)), which stands in contrast with the unleavened Passover bread that was baked in memory of the haste with which they left their enslavement in Egypt.

In the New Testament parallel, this was the day the Holy Spirit was poured out, inaugurating a new season of work extending the harvest to the Gentiles.



LIGHT ON THE WORD

Sin and Peace Offering

Just as we see that the goat was a substitute for the Israelite who had actually committed the sin, we must recognize that the death of our Lord and Savior, Jesus Christ, was the only acceptable substitutionary sacrifice for mankind – only through His death could our sins be forgiven.

III. INSTRUCTIONS TO REMEMBER THE POOR AND FOREIGNERS

Leviticus 23:21-22

These passages emphasize the importance of acknowledging all that God has done for Israel and publicly worshipping and thanking Him. How fitting it is to now see the element of "giving" in the thanksgiving. God instructs the people to be considerate of two marginalized groups: the poor and the non-Israelites living among them. From the time they departed Egypt, the presence of "strangers" or foreigners residing among them was an ever-present reality for the Children of Israel. Here, God commands that when the Israelites harvest their fields, they must leave something behind so that the poor and the foreigners will have something to harvest for their survival.

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III. INSTRUCTIONS TO REMEMBER THE POOR AND FOREIGNERS

The Holy Convocation

Leviticus 23:21-22

Originally, the feasts or festivals were held at the tabernacle, and later some of them were observed at the Temple and required pilgrimage (Passover, Feast of Weeks and Feast of Booths). These were happy occasions, filled with joy. A total of seven primary feasts were prescribed for Israel. [Leviticus 23](#) delineates the "appointed festivals" of Israel's Holy calendar "Holy convocations," which in this case occurred on the same day ([2:2](#), [21](#)). A Holy convocation served the purpose of solidifying the identity of Israel as a people set apart by God.



Leviticus 23:21-22

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

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Other Holy convocations occurred on the first and last day of Passover week ([vv. 7-8](#)), the first day of the seventh month on the Feast of Trumpets ([v. 24](#)), the day of Atonement ([v. 27](#)), and the first and last day of the Feast of Booths ([vv. 35-36](#)). At the end of each list for both the spring and fall festivals, God underscores His self-authorizing statement, "I am the Lord your God" ([vv. 22, 43](#)), as if to say, "Remember who I am when you follow these instructions."

III. INSTRUCTIONS TO REMEMBER THE POOR AND FOREIGNERS

The Holy Convocation

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22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

Leaving food for the poor and the strangers (Heb. *ger*, **GARE**, also translated as a non-Israelite who lived among them) during a Holy convocation is a reminder even today of the importance of one's horizontal relationships (with others) as well as vertical relationship (with God). This is all part of the many biblical exhortations about doing instead of merely hearing, putting feet to one's faith or practicing what one preaches. Indeed, the church would do well to learn this divine wisdom and compassion (cf. Leviticus 19:9-10).

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III. INSTRUCTIONS TO REMEMBER THE POOR AND FOREIGNERS

The Holy Convocation

Leviticus 23:21-22

In Judaism, the Book of Ruth is read at the Feast of Weeks because of its connections to the grain harvest. In Ruth, Boaz observes this commandment by telling his harvesters not just to leave what they would normally drop (the gleanings), but even to leave a bit extra for this foreigner who lives among them and is in need ([Ruth 2:15-16](#)). We would do well also to go beyond the Levitical command to just leave our leftovers for those in need, but to give from the "meat" of our plenty as well.



Leviticus 23:21-22

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

BIBLE APPLICATION

AIM: We will know that believers are to share
with those who are in need and celebrate
God's bountiful blessings in our lives.

BIBLE APPLICATION

In much of southern Africa, there is a ceremony of the first fruits of the harvest similar to the Jewish Feast of Weeks. The ritual involves the king eating the food as the head of the tribe and representative of the ancestors. In this way, the crops are imparted with the blessing of the ancestors. As Christians, we acknowledge Jesus as our head. He is the one who blesses the work of our hands and provides for us. Through our giving, we are only returning what already belongs to Him.

STUDENT RESPONSES

AIM: We will know that believers learn to commit a portion of what we have received back to the Lord and to help those in need.

STUDENT RESPONSES

All too often Christians are satisfied with dropping a couple of dollars into the Salvation Army kettle during the holidays, or making a donation to their church's Benevolence Fund once in awhile and feeling as though they have done their "duty." We mistakenly think the ongoing care and support of the poor and needy is the responsibility of others. Throughout the Bible, we are taught that we are our blessed to bless others, and this means being committed to helping those in need. Make a commitment to call non-profit organizations, go online and gather information, and choose to donate your time, talent, and treasure to those less fortunate.

Prayer

Jesus,

We are to care for others as You have cared for us. As You bless us, we are thankful. We are thankful that we can bless others and rejoice in You.

In Jesus' Name we pray.

Amen.

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Next Sunday
February 15, 2026
Lesson 11
Day of Atonement
Leviticus 16:11-19